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The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the Extension of the Religious Parliament Idea

Founded by EDWARD C. HEGELER

APHRODITE WITH RABBIT.
Relief from the Villa Albana. (See page 644.)

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CHICAGO

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VOL. XXVII. (No. 11) NOVEMBER, 1913. NO. 690.

CONTENTS:

PAGE

Frontispiece. The Immaculate Conception by Murillo.

The Mother Goddess (Illustrated). PAUL CARUS 641

Omar Khayyam and Christianity. Twenty-six Quatrains of the Rubaiyat Contrasted with Twenty-six Christian Hymns. WALTER C. GREEN .. 656

Omar Khayyam and the Transiency of Life. PAUL CARUS 680

Apollos, the Disciples at Ephesus and Dr. W. B. Smith's Theory. A. KAMPMEIER 683

Professor Loofs on "What Is the Truth About Jesus?" WILLIAM BENJAMIN SMITH 689

Currents of Thought in the Orient. B. K. ROY 702

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THE MOTHER GODDESS.

BY THE EDITOR.

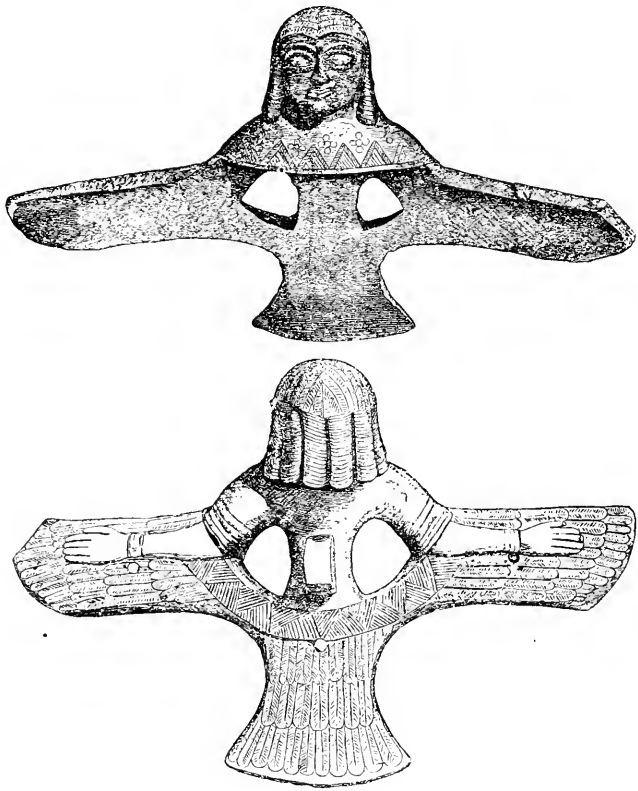
WE may be sure that the cult of Venus or Aphrodite, the female deity, a goddess-mother, played a more important part in the world of primitive mankind than the cult of a God the Father, the male deity of a later age. The goddess of love and life under whatever name she may have been known, as Our Lady, the Queen of Heaven, the Mistress of the World, as the mother of all living creatures, the Great Goddess or *Magna Dea,* or under any other designation, was practically the same all over the world. We may not be mistaken if we attribute the height of her worship to the age of matriarchy. In prehistoric times she was looked up to with awe and reverence, possibly even with devotion, more than in a later period. The Ancient of Days or *diei-pater,* i. e., Jupiter, the father of time and of light, was symbolized by the all-embracing sky and also by the sun. The Greeks called him Zeus, a name pronounced *dzeus,* connected with the Latin *deus* and *dies,* and Sanskrit *deva,* the creator and ruler of the world. The *Magna Dea* was the all-mother, and it is but to be expected that when the social conditions of matriarchy changed into the age of the patriarchs the reverence for an all-mother was superseded by the worship of an all-father.

The *Magna Dea* was all in all to mankind. Her emblem as the goddess of vegetation and of the sustenance of life was the apple or pomegranate. As the goddess of the human soul she is represented as a bird like the Egyptian representation of the soul, a human-headed hawk, or as a dove, the symbol which later on represents the gnostic Sophia, the mother of the child-god, and in Christian dogmatology, the Holy Ghost.

CARRYING IN PROCESSION THE SYMBOL OF ISTAR.

ASTARTE AND THE DOVE.

Wings have always been the symbol of thought, and serve as a simile to represent the soul not only in Egyptian mythology but also in Babylon and on the Greek islands. A human-headed bird attributed to a primitive period of Babylonian civilization has been interpreted as the soul of Semiramis, and may represent either a dead person or the goddess of the dead, and the same idea is expressed in a little figurine of the Greek islands which shows us a



THE HUMAN-HEADED BIRD.
A figure unearthed among the ruins of Babylon. From Lenormant

female deity with a dove on her head. We can scarcely be mistaken if we interpret this little figurine as an amulet denoting the goddess whose emblem is the dove. Whether the figure represent the goddess herself with her emblematic bird or whether it be the portrait of a dead person protected by the dove, is of secondary importance. The main truth on which we insist here is that the dove is the emblem of the great goddess to whom people look up for salvation in the dark beyond.

Another emblem of the female goddess is the fish, as is fully described in Lucian's most interesting treatise "On the Syrian Goddess." In some parts of Greece the hare or rabbit has also been sacred to Aphrodite, unquestionably on account of the fertility of

AN AMULET OF THE MYCENAEAN PERIOD.
From Woermann's *Geschichte der Kunst,* I.

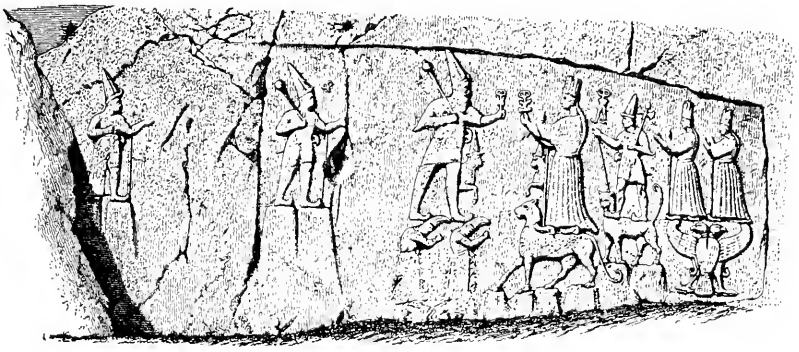
that animal. Even to-day in Christian times the Easter hare and the egg are the symbols of spring, and the Easter festival can not be celebrated without them.

A remarkable monument has been discovered in Boghaz-Köi in Cappadocia. It represents a procession of gods standing on their

APHRODITE WITH RABBIT.
Relief from the Villa Albana.

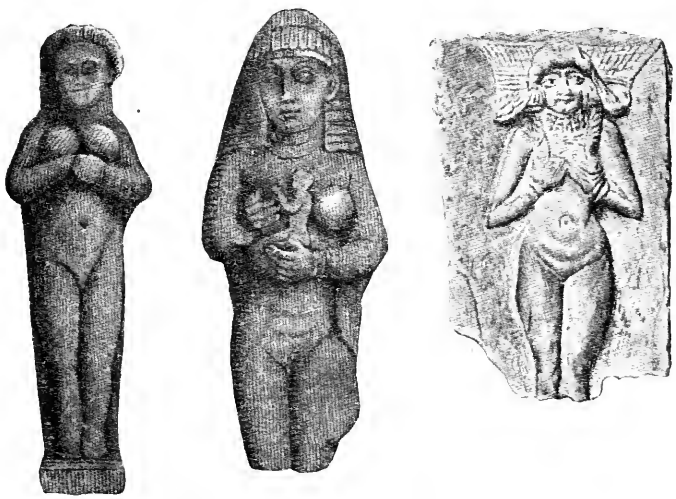
symbolic animals, and what interests us mainly is that it portrays the meeting of a god and a goddess, he standing on human beings, she on an animal which is apparently a lioness. Among her followers is a man on a leopard and two figures standing on a double-headed eagle, an emblem the idea of which was carried to Europe

by crusaders and became the coat of arms of the Holy Roman empire; it is still retained in the imperial arms of Austria and has also been accepted by the Czar of Russia. The subject of this



RELIEF FROM BOGHAZ-KÖI.

monument in Cappadocia is still considered as under question. There is no explanation and there are no Phenician books that can throw light upon it. But the composition speaks for itself. We see here the great goddess meeting the heroic god—whatever names they



BABYLONIAN CLAY FIGURES REPRESENTING THE GODDESS OF BIRTH.

may have borne. Marduk or Bel or Baal is a deity who rises to sovereignty through his victory over the powers of evil, and the climax of his life consists in his marriage. Can this great relief

refer to any other topic than the festive occasion of his marriage ceremonial with the great bridal goddess?[1]

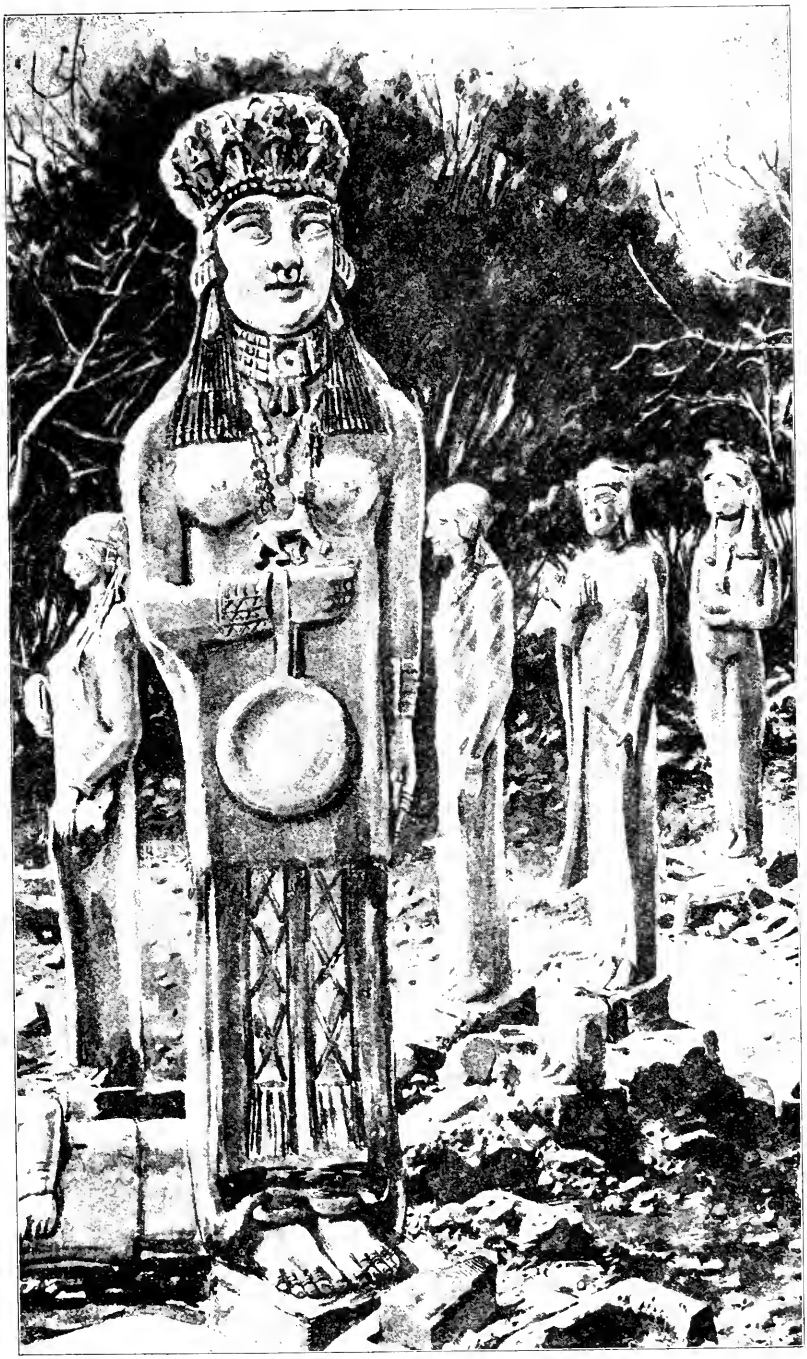
THE GODDESS OF NAVIGATION.
Sidonian Coins reproduced from Calmet No. 6.

A LATER ASTARTE.
With swastika emblems on her dress.

A LEADEN IDOL.
From Schliemann's *Ilias*.

Among the ruins of ancient Babylon we find great numbers of figurines which represent Beltis, viz., "the lady," and sometimes she carries a baby in her arms.

[1] For further details with regard to this relief see the author's *The Bride of Christ*, p. 8.



ASTARTE IN CYPRUS.
From Ohnefalsch-Richter, *Kypros.*

The name Istar has been traced also in the Phenician word *Astarte*. The goddess was held in high esteem in Phenicia and was regarded also as the patroness of navigation. Coins represent her standing on the prow of a ship, and, strange to say, very frequently she carries a Latin cross in her arms. Beside the cross her emblems are also the moon and the swastika, and the latter is frequently found on her dress, and in one very archaic leaden figure discovered in the ruins of Troy, it is placed on her body to indicate the mysterious power of procreation.

From the excavations of Cyprus we reproduce the picture of a

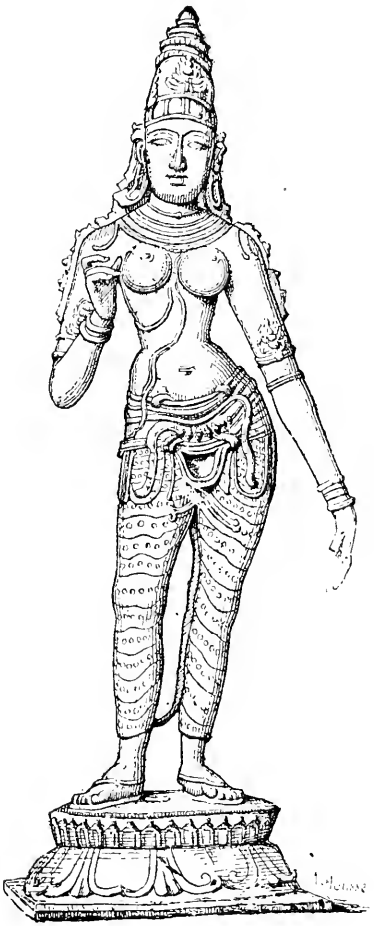
ISIS AND HORUS.
From Lenormant.

well-preserved statue of Astarte which must have been the recipient of offerings before an altar in some of the ancient temples.

A beautiful modern picture of Astarte has been worked out by Sargent in his frescoes on the walls of the Boston Public Library, and we can see on this very picture her similarity to Murillo's ideal of Mary in his many paintings of the "Immaculate Conception."

In Egypt the ancient mother goddess developed into Isis, who is frequently represented as suckling the child-god Horus. In India she is known as Lakshmi, the goddess of love and beauty. Among the Greeks the artistic presentation of Venus has reached its highest

perfection, and also its degeneration into a representation of lascivious sensuality. We limit ourselves here to reproducing one of the most beautiful Venus statues that have come down to us, the so-called Venus Genetrix, made after Alexandrian prototypes and now preserved in the Louvre at Paris.



LAKSHMI.
In the Musée Guimet.

A most beautiful relief pictures the birth of Venus from the foam of the ocean. She appears as a young maiden covered with a diaphanous dress, and is lifted out of the water by the Graces. The marble is preserved in the National Museum at Rome, and

was discovered by excavations in the grounds of the Villa Ludovisi in 1887 (see page 654).

VENUS GENETRIX.
In the Louvre.

There is a counterpart of the western *Magna Dea* in eastern Asia, but we no longer know it in its primitive form and have it only as it is represented in art in the shape of a Buddhist deity, a

BENTEN, THE JAPANESE GODDESS OF DIVINE LOVE.
From a relief preserved in the Field Museum.

KWAN YON.

By Li Lung-mien (11th cent.). From the original painting in the collection of Charles L. Freer in Detroit.

kind of female Buddha, called in China Kwan-Yon and in Japan, Benten. Here again in some cases we find that the fish is her symbol as of the Syrian goddess, and she frequently presents a remarkable similarity to the Christian Virgin Mary. She is never pictured naked as the Greek Aphrodite but is always dressed in the most scrupulously decent fashion.[2]

A POEM ON KWAN YON.
Paper impression of a carving in stone.

One picture of Kwan-Yon with the fish bears an inscription which is a verse on the mystery of incarnation and reads in an English translation as follows:

"Untidy o'er her temples
Falls her disheveled hair.
The maid is easy-going—
In sooth she does not care.
She carries in her basket
A fish to the market place,
Not decked in precious jewels
Nor dressed in gaudy lace.
Who thinks that Buddha were
Made human form in her!"

The northern Venus, called Freya, the mother goddess of the Teutons and in fact of all the Teutonic races, did not share the fate of the Venus of classical antiquity. She never deteriorated into the goddess of sensuality. H. A. Guerber in his *Myths of Northern Lands* describes her as follows:

"Although goddess of love, Freya was not soft and pleasure-loving, for the ancient northern races said that she had very martial tastes, and that as Valfreya[3] she often led the Valkyrs down to the battle-fields, choosing and claiming one-half the heroes slain. She was therefore often represented with corselet and helmet, shield and spear, only the lower part of her body being clad in the usual flowing feminine garb.

"Freya transported the chosen slain to Folkvang, where they

[2] See the author's article, "The Fish as a Mystic Symbol in China and Japan," *The Open Court,* July, 1911.

[3] *Val* means "the battle-field"; the name *Valkyrie* designates "the one who chooses," viz., the maiden of Odin who selects heroes for *Valhall,* the great hall of the god of battles. The root *Val* is still preserved in the modern German word *Wahlstatt,* "place of battle."

were duly entertained, and where she also welcomed all pure maidens and faithful wives, that they might enjoy the company of their lovers and husbands even after death. The joys of her abode were so enticing to the heroic northern women that they often rushed into battle when their loved ones were slain, hoping to meet with the same

BIRTH OF VENUS.
Relief found in the Villa Ludovisi.

fate; or they fell upon their swords, or were voluntarily burned on the same funeral pyre as the beloved remains.

"As Freya was inclined to lend a favorable ear to lovers' prayers, she was often invoked by them, and it was customary to indite love songs in her honor, which were sung on all festive occasions,

her very name in Germany being used for the formation of the verb *freien,* i. e., 'to woo.' "

When the conception of the mother goddess of antiquity began to decay, a new faith spread and under a new name the old ideal

FREYA.
From Guerber's *Myths of Northern Lands.*

was revived as Mary, Mother of God, *Maria Theotokos*; the star of the sea, or *Stella Maris*; and the Italian fishermen sing to her the beautiful lines,

"O sanctissima, O piissima,
Dulcis mater amata."

OMAR KHAYYAM AND CHRISTIANITY.

TWENTY-SIX QUATRAINS OF THE RUBAIYAT OF OMAR KHAYYAM CONTRASTED WITH TWENTY-SIX CHRISTIAN HYMNS.

BY WALTER C. GREEN.

ABOUT the Rubaiyat of Omar Khayyam in English verse, by Edward Fitzgerald, I can say nothing new to those who know these quatrains. To those who do not know them, I would say that Omar Khayyam, the Astronomer Poet of Persia, was born in the latter half of our eleventh and died in the first quarter of our twelfth century; that these quatrains are independent stanzas of four lines, sometimes all rhyming, but usually the third line is a blank; and last but not least, that Omar Khayyam would not have been as much heard of had it not been for Edward Fitzgerald.

The relation of Edward Fitzgerald to Omar Khayyam is best expressed in the following from Nathan Haskell Dole[1]: "The growth of the Omar Khayyam cult, which during the past twenty years has assumed such extraordinary proportions, resulting in Omar Khayyam clubs and societies, and calling for edition after edition of the Rubaiyat, may be attributed almost wholly to the interpretation of Edward Fitzgerald. He ingeniously wove into a life-circle of agnosticism a number of originally disconnected and isolated quatrains, informing the whole with the unity of his own personality and with the flamboyant brilliancy of his peculiar genius. He took the Persian's thought and the Persian's manner, but made it his

[1] *Rubaiyat of Omar Khayyam*, English, French, and German translation, comparatively arranged in accordance with the text of Edward Fitzgerald's version, with further selections, notes, biographies, bibliography, and other material collected and edited by Nathan Haskell Dole, in two volumes. Boston: Joseph Knight Co., 1898.

with just such high-handed lordly rapine as Shakespeare displayed towards the predecessors whom he robbed to glorify."

I take these quatrains as I find them, and as they plainly read. Their interest here in this compilation comes from the fact that the sentiments and the ideas found therein express the feelings and beliefs of many persons to-day. These feelings of the fixity of fate, the helplessness of man, the vanity of the world, the mysteries of birth and death, the doubt whether we shall ever meet the loved and the lost, perhaps the conviction that they are gone forever, the moral unresponsiveness of nature, the yearnings after some faintly possible good amid the strongly present evil, and most of all the question whether the world could not have been better made—all these feelings and many other allied ones are but the common property of mankind. The man or woman who has never experienced such feelings is in some way abnormal, for these are the natural and in some cases the instinctive feelings of humanity, and in other cases these feelings, broadly speaking, of moral doubt, social despair, personal despondency, and mental distress, remain and take possession of them.

But there are other men and women who are swayed and owned, and we may say, uplifted by an entirely different set of feelings, which in a general way, for want of a better word, we call religious. They believe that they will meet again the loved and the lost, that the moral life is more than the life of pleasure, that evil is but unexplained good in the making, that the external world and the voice of conscience proclaim the existence of God, that goodness is to triumph over evil, that God heareth prayer, that He doeth all things well, and that the highest pleasures of life are best expressed in the spiritual terms of prayer, praise, self-denial, trust, resignation, peace, righteousness, divine pardon for sins committed—and in a vision beatific.

I do not dogmatize and say that one is right and that the other is wrong. I only wish to call attention to the poetical expression of these two great and fundamentally different views of life. For we must remember that all men and women have the same experiences of the outward life, joy and pain, work and play, love and hate, loss and gain, and that all alike are born into the same world, and that all alike are taken away from it. But the great thing, which is to some a glorious divine gift and to others an irremovable and unexplainable curse, in each man's conception of that which is above and within and beyond and behind and underneath this outward world. If I shall have helped any one from a study

of these quatrains and these hymns to realize the vast difference between these two views of life, my purpose will have been fulfilled.

* * *

Omar Khayyam, the Persian poet, who was born at Naishapur in Khorasan, calls to us to fling away repentance and to note the flight of time.

VII.

Come, fill the Cup, and in the fire of Spring
Your Winter-garment of Repentance fling:
The Bird of Time has but a little way
To flutter—and the Bird is on the Wing.

John Greenleaf Whittier (1807-1892) the famous abolitionist, bids us lead the stern but joyous life.

Hast thou, 'midst life's empty noises,
Heard the solemn steps of Time,
And the low, mysterious voices
Of another clime?
Early hath life's mighty question
Thrilled within thy heart of youth
With a deep and strong beseeching,—
What, and where is Truth?

Not to ease and aimless quiet
Doth the inward answer tend;
But to works of love and duty,
As our being's end;
Not to idle dreams and trances;
Folded hands, and solemn tone;
But to faith, in daily striving
And performance shown:

Earnest toil and strong endeavor
Of a spirit which, within,
Wrestles with familiar evil
And besetting sin;
And, without, with tireless vigor,
Steady heart, and purpose strong,
In the power of Truth assaileth
Every form of wrong.

The Persian mathematician, who solved equations of the third degree geometrically, tells us that wherever we may be or whatever we may do, time flies.

VIII.

Whether at Naishapur or Babylon,
Whether the Cup with sweet or bitter run,
The Wine of Life keeps oozing drop by drop,
The Leaves of Life keep falling one by one.

Horatius Bonar (1808-1889), a Scotch clergyman who wrote nearly one hundred hymns, points out the way to lengthen our lives.

He liveth long who liveth well;
All else is life but thrown away;
He liveth longest who can tell
Of true things truly done each day.

Then fill each hour with what will last;
Buy up the moments as they go;
The life above, when this is past,
Is the ripe fruit of life below.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor;
And find a harvest of light.

* * *

Here the astronomer, who could foretell eclipses of the sun, gives us his conception of paradise on earth.

XII.

A Book of Verses underneath the Bough,
A Jug of Wine, a Loaf of Bread—and Thou
Beside me singing in the Wilderness—
Oh, Wilderness were Paradise enow.

John Taylor (1750-1826), for nearly fifty years a deacon at the Octagon Chapel, Norwich, England, shows us the way man

should live, worthy of himself, useful to those about him, and acceptable to his God.

Lord, what offering shall we bring,
At thine altars, when we bow?
Hearts, the pure, unsullied spring
Whence the kind affections flow;
Soft compassion's feeling soul,
By the melting eye expressed;
Sympathy, at whose control
Sorrow leaves the wounded breast;

Willing hands to lead the blind,
Bind the wounded, feed the poor;
Love, embracing all our kind;
Charity, with liberal store.
Teach us, O thou heavenly King,
Thus to show our grateful mind,
Thus the accepted offering bring,—
Love to thee and all mankind.

* * *

The Persian poet, never popular in his own country, reflects hopelessly upon the transitoriness of human splendor.

XVII.

Think, in this battered Caravanserai
Whose Portals are alternate Night and Day,
How Sultan after Sultan with his Pomp
Abode his destin'd Hour, and went his way.

Arthur Cleveland Coxe 1818-1896) was consecrated Bishop of the Western Diocese of New York in 1865. He finds in the church a divine institution that is to live forever.

Oh, where are kings and empires now,
Of old that went and came?
But holy Church is praying yet,
A thousand years the same!

Mark ye her holy battlements,
And her foundations strong;

And hear within her solemn voice,
  And her unending song!

For, not like the kingdoms of the world
  The holy Church of God!
Though earthquake-shocks are rocking her,
  And tempest is abroad;

Unshaken as the eternal hills,
  Unmovable she stands,—
A mountain that shall fill the earth,
  A fane not built by hands.

* * *

The pupil of Imám Mowaffak of Naishapur, "one of the greatest of the wise men of Khorassan," meditates in despairing tones upon the silent journey of the loved one who have gone.

XXII.

For some we loved, the loviest and the best
That from his Vintage rolling Time hath prest,
  Have drunk their Cup a Round or two before,
And one by one crept silently to rest.

John White Chadwick (1840-1904), a well-known Unitarian preacher and poet, also meditates upon the silent journey of the loved ones who have gone, but with reverence and hope.

It singeth low in every heart,
  We hear it each and all,—
A song of those who answer not,
  How ever we may call;
They throng the silence of the breast,
  We see them as of yore,—
The kind, the brave, the true, the sweet,
  Who walk with us no more.

'Tis hard to take the burden up,
  When these have laid it down;
They brightened all the joy of life,
  They softened every frown;

But, oh! 'tis good to think of them,
When we are troubled sore;
Thanks be to God that such have been,
Though they are here no more!

More homelike seems the vast unknown,
Since they have entered there;
To follow them were not so hard,
Wherever they may fare;
They cannot be where God is not,
On any sea or shore;
What'er betides, thy love abides,
Our God, forevermore.

* * *

This Persian philosopher, who was especially hated and dreaded by the Sufis, preaches the doctrine that Death ends in Dust.

XXIV.

Ah, make the most of what we yet may spend,
Before we too into the Dust descend;
Dust into Dust, and under Dust to lie,
Sans Wine, sans Song, sans Singer, and sans End.

Henry Wadsworth Longfellow (1807-1882) proclaims, "Dust thou art to dust returnest," was not spoken of the soul.

Tell me not in mournful numbers,
Life is but an empty dream;
For the soul is dead that slumbers
And things are not what they seem.

Life is real! life is earnest!
And the grave is not its goal:
Dust thou art, to dust returnest,
Was not spoken of the soul.

Not enjoyment, and not sorrow,
Is our destined end and way;
But to act, that each to-morrow
Find us further than to-day.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still persuing,
Learn to labor, and to wait.

* * *

The Persian philosopher speaks in deep despair of his fruitless search after wisdom.

XXVIII.

With them the seed of Wisdom did I sow,
And with mine own hand wrought to make it grow;
And this was all the Harvest that I reap'd—
"I came like Water, and like Wind I go."

The following from Michael Spruce (1746-1767) is a Scotch paraphrase of the satisfying "Ways of Wisdom."

Wisdom has treasures greater far
Than east or west unfold;
And her rewards more precious are
Than is the gain of gold.

In her right hand she holds to view
A length of happy years;
And in her left the prize of fame
And honor bright appears.

She guides the young with innocence
In pleasure's path to tread;
A crown of glory she bestows
Upon the hoary head.

According as her labors rise,
So her rewards increase;
Her ways are ways of pleasantness
And all her paths are peace.

* * *

Omar Khayyam, who spoke rash words[2] in saying "My tomb shall be in a spot where the northwind may scatter roses over it," cannot understand the why and the wherefore of the universe.

[2] The rashness of the words, according to D'Herbelot, consisted in being so opposed to those in the Koran: "No Man knows where he shall die."

XXIX.

Into this Universe, and *Why* not knowing
Nor *Whence*, like Water willy-nilly flowing;
And out of it, as Wind along the Waste,
I know not *Whither,* willy-nilly blowing.

Frederick Lucian Hosmer (born 1840), a contemporary Unitarian clergyman, the author of many beautiful hymns, is content in life with the thought of God.

One thought I have, my ample creed,
So deep it is and broad,
And equal to my every need,—
It is the thought of God.

Each morn unfolds some fresh surprise,
I feast at Life's full board;
And rising in my inner skies
Shines forth the thought of God.

At night my gladness is my prayer;
I drop my daily load,
And every care is pillowed there
Upon the thought of God.

I ask not far before to see
But take in trust my road;
Life, death, and immortality
Are in my thought of God.

* * *

The Persian student of the seven planets questions in vain the earth and the seas and the heavens for an answer to the problem of human fate.

XXXIII.

Earth could not answer; nor the Seas that mourn
In flowing Purple, of their Lord forlorn;
Nor rolling Heaven, with all his Signs reveal'd
And hidden by the sleeve of Night and Morn.

The American Quaker poet Whittier (1807-1892) finds his solution in nature, seeing how the stars and the ocean and the earth pray to and praise God, though man is prayerless.

The harp at Nature's advent strung
  Has never ceased to play;
The song the stars of morning sung
  Has never died away.

And prayer is made, and praise is given,
  By all things near and far;
The ocean looketh up to heaven
  And mirrors every star;

The green earth sends her incense up
  From many a mountain shrine;
From folded leaf and dewy cup
  She pours her sacred wine.

The blue sky is the temple's arch;
  Its transept, earth and air:
The music of its starry march
  The chorus of a prayer.

So nature keeps the reverent frame
  With which her years began;
And all her signs and voices shame
  The prayerless heart of man.

* * *

The Persian philosopher, "busied in winning knowledge of every kind, and especially in astronomy, wherein he attained a very high preeminence," contrasts the *"Thee in me"* with the *"Me Within Thee."*

XXXIV.

Then of the *Thee in Me* who works behind
The Veil, I lifted up my hands to find
  A Lamp amid the Darkness; and I heard,
As from Without—*"The Me Within Thee Blind!"*

Jane Fox Crewdson (1809-1863), an Englishwoman, in this hymn written during a long illness, contrasts the "glad Forever," with "earth's little While."

Oh, for the peace that floweth as a river,
Making life's desert places bloom and smile;
Oh for that faith to grasp the glad Forever,
Amid the shadows of earth's little While!

A little while for patient vigil keeping,
To face the storm, to wrestle with the strong;
A little while to sow the seed with weeping,
To bind the sheaves and sing the harvest song.

A little while 'mid shadow and illusion,
To strive by faith love's mysteries to spell,
Then read each dark enigma's bright solution,
The hail sight's verdict,—He doth all things well.

And He who is himself the Gift and Giver,
The future glory and the present smile,
With the bright promise of the glad Forever,
Will light the shadows of earth's Little While.

* * *

It was said of Omar Khayyam that "under the sultanate of Malik Shah he came to Merv and obtained great praise for his proficiency in science, and the sultan showered favors upon him." In this quatrain he calls upon the departing one to drink his cup like a Stoic.

XLIII.

So when the Angel of the darker Drink
At last shall find you by the river-brink,
And, offering his Cup, invite your soul
Forth to your Lips to quaff—you shall not shrink.

Henry Francis Lyte (1793-1847), a clergyman of the Church of England who wrote over eighty hymns, in this hymn written a few months before his death, calls upon the one "who changest not" to abide with him.

Abide with me! fast falls the eventide;
The darkness deepens: Lord, with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, oh, abide with me!

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see:
O thou who changest not, abide with me!

I fear no foe, with thee at hand to bless:
Ills have no weight, and tears no bitterness;
Where is death's sting? where, grave, thy victory?
I triumph still, if thou abide with me!

Hold, then, the cross before my closing eyes!
Shine through the gloom, and point me to the skies!
Heaven's morning breaks, and earth's vain shadows flee;
In life and death, O Lord, abide with me!

* * *

The Persian poet has no fear that human life will ever cease, but sees no glory in its continuance.

XLVI.

And fear not lest Existence closing your
Account, and mine, should know the like no more;
The Eternal Sákí from that Bowl has pour'd
Millions of Bubbles like us, and will pour.

Samuel Johnson (1822-1882), a Unitarian clergyman, author of *Oriental Religions,* feels that because of its growing dignity human life will always continue.

Life of Ages, richly poured,
Love of God, unspent and free:
Flowing in the prophet's word
And the people's liberty.

Never was to chosen race
That unstinted tide confined;
Thine is every time and place,
Fountain sweet of heart and mind!

Breathing in the thinker's creed,
Pulsing in the hero's blood,
Nerving simplest thought and deed,
Freshening time with truth and good.

Consecrating art and song,
Holy book and pilgrim track,
Hurling floods of tyrant wrong
From the sacred limits back,—

Life of Ages, richly poured,
Love of God, unspent and free,
Flow still in the prophet's word
And the people's liberty!

* * *

The Persian author of a monograph on "Some Difficulties of Euclid's Definitions," here contrasts the Unseen in this universe with the Seen, and comes to an agnostic conclusion.

LI.

Whose Secret Presence, through Creation's veins
Running Quicksilver-like eludes your pains;
Taking all shapes from Mah to Mahi; and
They change and perish all—but He remains.

William Brightly Rands (1826-1882) also contrasts the Unseen with the Seen, and finds in the universe a revealing God of Love.

I saw the beauty of the world
Before me like a flag unfurled,
The splendor of the morning sky,
And all the stars in company;
I thought, How beautful it is!—
My soul said, "There is more than this."

Sometimes I have an awful thought
That bids me do the thing I ought;
It comes like wind, it burns like flame;
How shall I give that thought a name?
It draws me like a loving kiss,—
My soul says, "There is more than this."

Yea, there is One I cannot see
Or hear, but he is Lord to me:
And in the heavens and earth and skies,

The good which lives till evil dies,
The love I cannot understand,
God writes his name with his own hand.

* * *

Omar Khayyam, who made perhaps his most noteworthy contribution to science as an algebraist, reminds us that a bird in the hand is worth two in the bush.

LIV.

Waste not your Hour, nor in the vain pursuit
Of This and That endeavor and dispute;
Better be jocund with the fruitful Grape
Than sadden after none, or bitter, Fruit.

This anonymous selection from *Hymns of the Spirit* reminds us that in life there is a place for other things besides still waters, green pastures and ease.

Father, hear the prayer we offer!
Not for ease that prayer shall be,
But for strength, that we may ever
Live our lives courageously.

Not forever in green pastures
Do we ask our way to be;
But the deep and rugged pathway
May we tread rejoicingly.

Not forever by still waters
Would we idly quiet stay;
But would smite the living fountains
From the rocks along our way.

Be our strength in hours of weakness;
On our wanderings, be our guide;
Through endeavor, failure, danger,
Father, be thou at our side!

* * *

Although the Persian poet could foretell the return of a comet, he is perplexed because no human being who has passed through the dark door ever returns to tell what lies beyond.

LXIV.

Strange, is it not? that of the myriads who
Before us pass'd the door of Darkness through,
Not one returns to tell us of the Road,
Which to discover we must travel too.

Richard Barton (1784-1849), an English Quaker poet, does not require proof, but conceives of the dead under the similitude of a star in the day time.

The dead are like the stars by day,
Withdrawn from mortal eye,
Yet holding unperceived their way
Through the unclouded sky.

By them, through holy hope and love,
We feel, in hours serene,
Connected with a world above,
Immortal and unseen.

For death his sacred seal hath set
On bright and bygone hours;
And they we mourn are with us yet,
Are more than ever ours;—

Ours, by the pledge of love and faith,
By hopes of heaven on high;
By trust, triumphant over death,
In immortality.

* * *

The Persian sage, who could compute the times of the rising and the setting of the moon, mourns that the devotion and the learning of mankind amounts to nothing.

LXV.

The Revelations of Devout and Learn'd
Who rose before us, and as Prophets burn'd,
Are all but stories, which, awoke from Sleep
They told their comrades and to Sleep return'd.

Samuel Longfellow (1819-1892), a Unitarian clergyman who wrote many beautiful hymns, feels in his heart that revelation is not sealed.

God of ages and of nations,
  Every race and time
Hath received thine inspirations,
  Glimpses of thy truth sublime.
Ever spirits, in rapt vision,
  Passed the heavenly veil within;
Ever hearts, bowed in contrition,
  Found salvation from their sin.

Reason's noble aspiration,
  Truth in growing clearness saw;
Conscience spoke its condemnation,
  Or proclaimed the Eternal Law.
While thine inward revelations
  Told thy saints their prayers were heard,
Prophets to the guilty nations
  Spoke thine everlasting word.

Lord, that word abideth ever;
  Revelation is not sealed;
Answering unto man's endeavor,
  Truth and Right are still revealed.
That which came to ancient sages,
  Greek, Barbarian, Roman, Jew,
Written in the heart's deep pages,
  Shines to-day forever new!

* * *

The Persian poet here gives us his conception of heaven and hell.

LXVI.

I sent my Soul through the Invisible
Some letter of that After-life to spell:
  And by and by my soul return'd to me,
And answered, "I Myself am Heaven and Hell."

Joseph Tuckerman (1778-1840), a Unitarian clergyman who was remarkably successful as a minister-at-large in Boston, tells of a different conception of heaven.

Father divine, this deadening power control,
Which to the senses binds the immortal soul;
Oh, break this bondage, Lord! I would be free,
And in my soul would find my heaven in thee.

My heaven in thee!—O God! no other heaven,
To the immortal soul, can e'er be given:
Oh, let thy kingdom now within me come,
And as above, so here, thy will be done!

My heaven in thee, O Father! let me find,—
My heaven in thee, within a heart resigned;
No more of heaven and bliss, my soul, despair;
For where God is found, my heaven is there.

* * *

The Persian algebraist here likens life unto a most perplexing game of chess, wherein we are the helpless pawns.

LXIX.

But helpless Pieces of the Game He plays
Upon this Chequer-board of Nights and Days:
Hither and thither moves, and checks, and slays,
And one by one back into the Closet lays.

William Brightly Rands (1826-1882), the English "Laureate of the Nursery," likens life unto a happy gate of love and law, to be entered by the asking of divine help.

One Lord there is, all lords above;
His name is Truth, his name is Love,
His name is Beauty, it is Light,
His will is everlasting Right.

But ah! to wrong what is his name?
This Lord is a consuming Flame,
To every wrong beneath the sun;
He is One Lord, the Holy One.

Lord of the Everlasting Name,
Truth, Beauty, Light, Consuming Flame!
Shall I not lift my heart to thee,
And ask thee, Lord, to rule in me?

If I be ruled in otherwise,
My lot is cast with all that dies,
With things that harm, and things that hate,
And roam by night, and miss the gate,—

The happy Gate, which leads to where
Love is like sunshine in the air,
And Love and Law are both the same,
Named with an Everlasting Name.

* * *

Here Omar Khayyam, one of the eight learned men employed to reform the Persian calendar, reflects upon the omniscience of the Great Unknown.

LXX.

The Ball no question makes of Ayes and Noes,
But Here or There as strikes the Player goes:
And He that toss'd you down into the Field,
He knows about it all—He knows—HE knows!

William Gaskell (1805-1884), an English Unitarian clergyman who contributed seventy-nine hymns to Beard's *Unitarian Collection of Hymns for Public and Private Worship* (1837), gives his idea of the omniscience of God.

Mighty God, the first, the last,
What are ages in thy sight?
But as yesterday when past,
Or a watch within the night?

All that being ever knew,
Down, far down, ere time had birth,
Stands as clear within thy view,
As the present things of earth.

All that being e'er shall know,
On, still on, through farthest years,
All eternity can show,
Bright before thee now appears.

In thine all-embracing sight,
Every change its purpose meets,
Every cloud floats into sight,
Every woe its glory greets.

Whatsoe'er our lot may be,
Calmly in this thought we'll rest,—
Could we see as thou dost see,
We should choose it as the best.

* * *

The Persian poet-astronomer, who compiled some astronomical tables entitled *Ziji-Malikshâhi,* feels that the heavens are as helpless as he.

LXXII.

And that inverted Bowl they call the Sky,
Whereunder crawling coop'd we live and die,
Lift not your hands to *It* for help—for it
As impotently moves as you or I.

Joseph Addison (1672-1719), the English essayist and author of "The Vision of Mirza," expands the theme, "The Heavens declare the Glory of God.'

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.
The unwearied sun, from day to day,
Does his Creator's power display,
And publishes to every land
The work of an almighty hand.

Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly to the listening earth
Repeats the story of her birth;
While all the stars that round her burn,
And all the planets, in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

What though in solemn silence all
Move round this dark terrestrial ball!
What though no real voice nor sound
Amid their radiant orbs be found!—
In reason's ear they all rejoice,
And utter forth a glorious voice;
Forever singing as they shine,
"The hand that made us is divine."

* * *

The poet of the Rubaiyat, who has been compared with Lucretius, "both as to natural temper and genius," proclaims the doctrine of a perfect predestination.

LXXIII.

With Earth's first Clay They did the Last Man knead,
And there of the Last Harvest sow'd the Seed;
And the first Morning of Creation wrote
What the Last Dawn of Reckoning shall read.

Robert Seagrave (1693-1764), an ardent follower of the Wesleys and Whitfield, reminds us that we are free to rise from the transitory things of life to something higher.

Rise, my soul, and stretch thy wings,—
Thy better portion trace;
Rise, from transitory things,
Towards heaven, thy native place;
Sun and moon and stars decay,
Time shall soon this earth remove;
Rise, my soul, and haste away
To seats prepared above.

Rivers to the ocean run,
Nor stay in all their course;
Fire ascending to the sun,—
Both speed them to their source;
So a soul that's born of God
Pants to view his glorious face,
Upward tends to his abode,
To rest in his embrace.

The philosophy of this Persian poet, whose *Takhallus* or poetical name (Khayyam) signifies a tent-maker, leads him into a profound fatalism.

LXXIV.

YESTERDAY *this* Day's Madness did prepare;
To-MORROW's Silence, Triumph, or Despair:
Drink, for you know not whence you came, nor why:
Drink! for you know not why you go, nor where.

America's Quaker poet, Whittier (1807-1892), feels that the human race is advancing age by age.

Oh, sometimes gleams upon our sight,
Through present wrong, the eternal Right;
And step by step, since time began,
We see the steady gain of man.

That of all good the past hath had
Remains to make our own time glad,
Our common daily life divine,
And every land a Palestine.

Through the harsh noises of our day
A low, sweet prelude finds its way:
Through clouds of doubt, and creeds of fear,
A light is breaking calm and clear.

Henceforth my soul shall sigh no more
For olden time and holier shore;
God's love and blessing, then and there,
Are now and here and everywhere.

* * *

The Oriental mystic, shadowing the Deity under the figure of Wine-bearer, speaks of his coquetting with Repentance.

XCIV.

Indeed, indeed, Repentance oft before
I swore—but was I sober when I swore?
And then and then came Spring and Rose-in-hand
My thread-bare Penitence apieces tore.

James Freeman Clarke (1810-1888), the American Unitarian clergyman who wrote the *Ten Great Religions,* tells how the prodigal may return at any time.

Brother, hast thou wandered far
From thy Father's happy home,
With thyself and God at war?
Turn thee, brother, homeward come!

Hast thou wasted all the powers
God for noble uses gave?
Squandered life's most golden hours?
Turn thee, brother, God can save!

Is a mighty famine now
In thy heart and in thy soul?
Discontent upon thy brow?
Turn thee, God will make thee whole!

He can heal the bitterest wound,
He thy gentlest prayer can hear;
Seek him for he may be found;
Call upon him, he is near.

* * *

Omar, the tent-maker, yearns and hungers and thirsts for some certainty in this world.

XCVII.

Would but the Desert of the Fountain yield
One glimpse—if dimly, yet indeed, reveal'd,
To which the fainting traveler might spring,
As springs the trampled herbage of the field!

John Greenleaf Whittier (1807-1892) is sustained by an unshakable conviction in the eternal goodness of the world.

Firm, in the maddening maze of things,
And tossed by storm and flood,
To one fixed stake my spirit clings,—
I know that God is good!

Not mine to look where cherubim
And seraphs may not see,—
But nothing can be good in him,
Which evil is in me.

The wrong that pains my soul below
I dare not throne above;
I know not of his hate,—I know
His goodness and his love.

And thou, O Lord, by whom are seen
Thy creatures as they be,
Forgive me, if too close I lean
My human heart on thee.

* * *

Though Omar could calculate the orbits of the planets, he laments his absolute inability to change the roll of fate.

XCVIII.

Would but some wingéd Angel ere too late
Arrest the yet unfolded Roll of Fate,
And make the stern Recorder otherwise
Enregister, or quite obliterate!

William Tidd Matson (1833-1866), an English Congregational clergyman whose hymns are said to be far above the average and deserving wide acknowledgment, sings of "The Blessed Life."

O blessed life! the heart at rest
When all without tumultuous seems;
That trusts a higher will, and deems
That higher will, made ours, the best.

O blessed life! the mind that sees,
Whatever changes years may bring,
A mercy still in everything,
And shining through all mysteries.

O blessed life! the soul that soars,
When sense of mortal sight is dim,
Beyond the sense,—beyond, to him
Whose love unlocks the heavenly doors.

O blessed life! heart, mind, and soul,
From self-born aims, and wishes, free,
In all at one with Deity,
And loyal to the Lord's control.

* * *

The Persian poet, who died at Naishapur in the year of the Hegira 517 (A. D. 1123), felt that he could have made a better world if he had been given the chance.

XCIX.

Ah Love! could you and I with Him conspire
To grasp this sorry Scheme of Things entire,
Would we not shatter it to bits—and then
Re-mould it nearer to the Heart's desire!

John Henry Newman (1801-1890), the greatest English convert to the Roman Catholic church in the nineteenth century, feels a sublime trust in God.

Lead, kindly Light, amid the encircling gloom,
Lead thou me on!
The night is dark, and I am far from home,—
Lead thou me on!
Keep thou my feet; I do not ask to see
The distant scene,—one step enough for me.

I was not ever thus, nor prayed that thou
Shouldst lead me on.
I loved to choose and see my path; but now
Lead thou me on!
I loved the garish day, and spite of fears,
Pride ruled my will, remember not past years.

So long thy power hath blessed me, sure it still
Will lead me on,
O'er moor and fen, o'er crag and torrent, till
The night is gone;
And with the morn those angel faces smile
Which I have loved long since, and lost awhile!

OMAR KHAYYAM AND THE TRANSIENCY OF LIFE.

BY THE EDITOR.

THE Rubaiyat of Omar Khayyam in Edward Fitzgerald's translation made a deep impression upon the literary circles of all English-speaking nations, and no wonder, for they present a great truth which is not so much an expression of agnosticism as a description of the transiency of life. The same truth has been stated in various forms again and again by thinkers of almost all periods and nations of the world. The difference in the statements, however, is not due to a disagreement as to the nature of facts, but to the difference in attitude of different people.

The greatest contrast seems to be not between the Rubaiyat and the attitude of Christian thought but between Omar Khayyam and Buddhist teachings. These agree perfectly as to the doctrine of the transiency of all bodily existence, for the truth is stated in Buddhist philosophy with great emphasis that all compounds which have originated will be dissolved again. But the conclusions drawn therefrom are different. Buddha insists that because everything earthly is transient, man should think of what has not originated. It is not a compound of parts, it is not born, and so will not be a prey of death. Thus man should seek his refuge in the truth that is revealed in the words of the Buddha of which it is stated that they will never pass away; and the method of gaining this state of the uncreate, the eternal, the non-transient, is to actualize it in deeds, for while the moments of life pass away, while the combination of man's personality will be dissolved again, his deeds will remain. This Buddha advises as a conclusion which he derives from the truth of the transiency of life. We read in *Dhammapada*, 151:

"The king's mighty chariots of iron will rust,
And also our bodies resolve into dust;

But deeds, 'tis sure,
For aye endure."

and again in the *Samyutta Nikâya*, III, 2, 10:

"Naught follows him who leaves this life;
For all things must be left behind:
Wife, daughters, sons, one's kin, and friends,
Gold, grain and wealth of every kind.
But every deed a man performs,
With body, or with voice, or mind,
'Tis this that he can call his own,
This will he never leave behind.

"Deeds like a shadow ne'er depart:
Bad deeds can never be concealed;
Good deeds cannot be lost, and will
In all their glory be revealed.
Let all then noble deeds pèrform
As seeds sown in life's fertile field;
For merit gained this life within,
Rich blessings in the next will yield."

The position of natural man is best represented by Goethe, who in his poem on "Vanity" portrays to us an old soldier who puts his trust in nothing. Far from condemning this attitude we point out that the courage which he displays in abandoning all hope of finding permanency and boldly taking the stand of living in the moment, is in itself not immoral. It is a kind of liberation from the anxiety of a hankering after the unattainable. I refer to the well-known poem which begins:

"My trust in nothing now is placed,
Hurrah!
So in the world true joy I taste,
Hurrah!
Then he who would be a comrade of mine
Must clink his glass, and in chorus combine
And drink his cup of wine."

We know Goethe too well to think that he would advise us to use the moment in carousing and wine bibbing, and we would have to supplement this poem on vanity by other expressions of his sentiment, such as his poem on "Prometheus," who in proud self-reliance boldly builds up his life in spite of the tyrant Zeus, saying:

"Zeus, cover thou thy heaven
With cloudy mist,
And like a boy
That chops off thistles,

Exercise thy strength
On oaks and mountain peaks.
Yet must thou leave me
The earth where standeth
My hut, which was not built by thee....
Shall I yet honor thee? For what?
Didst thou ever assuage the pangs
Of the sorrow-laden?
Has not my manhood been wrought in the forge
Of omnipotent Time
And of Fate,
My masters and thine?"

In this number we publish an article by the Rev. Walter C. Green, who presents a contrast between the Rubaiyat and Christian hymns, thus pointing out the difference between Christian thought and the lesson Omar Khayyam preaches including his attitude toward the transiency of life. The Christian view is in many respects identical with the Buddhist view,[1] if we bear in mind that sometimes the former goes too far in its reliance on transitory expressions of the truth. Whittier's call "to works of love and duty as our being's end" and Bonar's exhortation which begins, "He liveth long who liveth well" are certainly sentiments which might appear in any religious poetry, even in the Buddhist canon, but when Arthur Cleveland Coxe compares the transient kingdoms of the world with the holy church of God he ought to mark the difference between the ideal church and the real churches. The one might be realized with any aspiring congregation that lives for the truth, while the several embodiments of church institutions are not eternal but change; they rise into existence and will pass away, whereas Mr. Coxe says, "Unshaken as the eternal hills unmovable she stands."

Mr. Green has included some hymns which we would have preferred to omit, but we do not intend to criticize either his literary taste or his preference in religious sentiment, which is determined by individual disposition, and naturally differs according to the denomination of a writer and his philosophical standpoint. Nevertheless it seems to us that considering the popularity of the Rubaiyat it is well worth while to ponder on the problem of transiency, and to heed well the truth of this doctrine as well as the choice of the proper attitude which man ought to take in the face of this truth.

[1] For a consideration of the contrast between Buddhism and Omar Khayyam, see the writer's book *Buddhism and Its Christian Critics*, pages 118-119, also the chapter on "Goethe a Buddhist."

APOLLOS, THE DISCIPLES AT EPHESUS AND DR. W. B. SMITH'S THEORY.

BY A. KAMPMEIER.

IN Acts xviii. 24 we read about the Alexandrian Apollos "teaching the things concerning Jesus but knowing only of the baptism of John." In the next chapter we likewise find that when Paul came to Ephesus, he found "certain disciples" who were baptized only according to the baptism of John. These disciples were Christians, as in Acts the word "disciple" without any further definition always refers to believers in Jesus. Thus Ananias in Damascus, who baptized Paul is called "a certain disciple." These passages about Apollos and the Ephesian disciples seem to me to reveal a very weak point in the theory of Dr. Smith.

Why?

1. Because Dr. Smith, as far as I know, assumes the historicity of the Baptist and has not denied the authenticity of the Josephus passage concerning him as does Drews.

2. But the preaching of John and Jesus is essentially the same, preaching repentance, for the kingdom of God and the judgment is drawing near. Jesus is a disciple of John, baptized by him and always speaks with the highest respect of him.

3. The preaching of John and Jesus is not "an organized crusade of Greek-Jewish monotheism against the prevalent polytheism" which Dr. Smith (*Open Court,* XXIV, p. 633) says was the object of "Protochristianity." The Preaching of John and Jesus has nothing to do with such a purpose. Furthermore it is directed entirely to Jews alone. The preaching of Jewish monotheism among Gentiles entirely took care of itself as is well known, by means of the institution of proselytism which obliged the proselyte to reject idolatry without taking upon himself the ceremonial Jewish law.

4. The preaching and work of John became known beyond Palestine, as Apollos of Alexandria and the disciples of Ephesus testify. The conclusion "that the Christian movement did not proceed originally from Jerusalem or even from Palestine as from a unique focus, but simultaneously from many geographically independent foci" which Dr. Smith draws from the passages in Acts about Apollos, the disciples at Ephesus and Ananias of Damascus, has not the least foundation in those passages. If the work of John had exerted an influence beyond Palestine among the Jews, is there any doubt that the work of Jesus, his successor, should have done likewise even before the great missionary travels of Paul and his companions? And if the defeat of Herod by his father-in-law Aretas, as Josephus tells us, was looked upon by many Jews, most likely also beyond Palestine, as a divine retribution for the execution of John, the execution of Jesus by Pilate in company with the Jerusalem hierarchy was probably likewise not looked upon with indifference by many Jews of the dispersion. We must not think that these had no interest in the happenings of Palestine. They were bound to it with strong ties of racial and religious interest. Occasionally even foreign Jews, as the case of a countryman of Apollos shows (comp. Josephus, *Ant.* XX, 8. 6; *Wars,* II, 13 and Acts xxi. 38) headed insurrections in Palestine. Is it not probable that the last act of a zealot, such as Jesus displayed in the cleansing of the temple by which he showed himself to be, like the Essenes, an enemy of the Hananitic hierarchy which turned the temple-hill into a poultry and cattle market for its own benefit, became known among the Jews beyond Palestine? The death of Jesus very likely stood in connection with this act. According to Mark xi the hierarchs of Jerusalem sought the destruction of Jesus after that act, and when they asked Jesus upon what authority he did it, he offered the counter question whether the baptism of John was from heaven or of men, thus making them face the fact that John was held a divine prophet by many of the people and placing himself to the last in accord with the teachings of the Baptist. Should this connection of Jesus with John to the last not have become known and discussed beyond Palestine among many Jews?

Let us also not forget that the Hellenistic Jews had their synagogues in Jerusalem. Acts vi. 9 speaks of the synagogues of the Libertines[1], the Cyreneans, the Alexandrians, those of Cilicia and

[1] Very probably Jewish freedmen (Sueton., *Tiber.* 36), brought as prisoners of war, particularly under Pompey, to Rome, and afterwards emancipated. Comp. Latin *libertus.*

Asia[2] in Jerusalem. That of the Alexandrians is also mentioned in the Talmud (*Megill.* f. 73. 4). According to Acts Stephen discusses the person of Jesus with these synagogues. Stephen is represented as being a Hellenistic Jew. Whether we attach much credence to the story of Stephen as told in Acts or not, is it likely that the preaching and work and death of Jesus was not taken notice of in these synagogues, and that through them the knowledge about Jesus was not spread to the different parts of the Roman empire even before the later work of Paul?

If some one might interpose that there was nothing extraordinary in the teachings of Jesus to speak about among the Jews outside of Palestine, let us not forget that although Jesus was a good Jew and had the narrow horizon of his race, nevertheless like his forerunner John he had very much to say against the self-righteousness of his race, against the external observance of the law, and especially very much against the rabbinical traditions which hedged in the Mosaic law and the prophets and which choked just the best things that they contained. Perhaps in these things he taught no more that was new than all the best prophets had done before him, but was this nothing worth talking about among the Jews inside and outside of Palestine? Let us not minimize the work of Jesus among his people. Let us also not imagine that the Jews never felt the oppressiveness of the law and especially the many traditions which had gradually become attached to the law. Now it was an old belief among the Jews that in the times of the Messiah the law would be done away with. There is a peculiar saying even in the Talmud that in the times of the Messiah even swine's flesh would be allowed.[3] Besides it is an interesting fact that in many Messianic movements among the Jews till up to that of Sabbathais Zwi (1641-1677) of Smyrna, leaders who played the rôle of a Messiah inveighed especially against the rabbinical law. We here find the connecting point between the more conservative Jewish Christians and the more radical men like Paul. There was therefore much to talk about anyway among the Jews inside and outside Palestine concerning Jesus.

Perhaps there were other things to speak about, not to mention the eschatological sayings of Jesus. A kind of atoning value may have been attached to the death of Jesus, not in the sense of the later developed atonement theory of Paul which made Jesus the

[2] "Asia" denotes the Roman province of that name, i. e., the western coast region of Asia Minor.

[3] Rabbi J. Stern, *Lichtstrahlen aus dem Talmud, p. 76.*

saviour of all mankind, but in the sense in which we find it expressed in several places in the apocryphal Maccabean books, that the death of a martyr who died for the Jewish religion had an atoning value for the whole people to ward off God's wrath, a further connecting link between Judaistic and Pauline Christianity. So the person of Jesus may have played a greater rôle outside of Palestine among many Jews where Paul had not yet come than we think.

Of course there was no need to see in Jesus a man of divine sonship in the physical sense of the word, as later Christian theology developed it. In fact the Judaistic Christians never looked upon Jesus in that way. He was of course a "son of the spirit" and had become such at the time of his baptism by John. We cannot very well assume that Jesus was entirely a negligible quantity among many Jews outside of Palestine.

Let us also not forget that the Acts from its more Pauline standpoint tells us that Apollos was more thoroughly instructed in the way of the Lord by Aquila and Priscilla, the companions of Paul, i. e., of course in the Pauline view about Christ. The Acts represent Apollos clearly as having a knowledge of Jesus beforehand, only he was not fully orthodox yet in the Pauline sense. And so it was likewise with the Ephesian disciples, who had only been baptized according to the baptism of John, but who had a knowledge of Jesus just like Apollos.

The knowledge then of the historical Jesus in connection with the knowledge of the historical John had traveled beyond Palestine among the Jews. This appears to be an established fact.

If Jesus and John are not separable, why the necessity, according to Dr. Smith's theory, of letting the one, John, remain a Jewish human preacher, who historically existed, and denying the existence of the other, Jesus, and declaring him a deity, whom Apollos preached, while he was also at the same time a disciple of John? I cannot understand this break in the mind of Apollos and therefore in this matter there appears to be a very weak point in the theory of Dr. Smith.

He has consolidated his theory otherwise by spiritualizing, allegorizing and symbolizing all terms which seem to place Jesus in purely human relations, so that it is futile to argue with him on such matters as Jesus being the firstborn son of Mary, having brothers and sisters in the commonly understood way, but in what way will he bring John in connection with his assumed Jesus-deity? The baptism of Jesus had already become a knotty problem after Jesus had been deified in early Christian theology, but if the Jesus-deity

was deity from the start without any human substratum, how could it be baptized by John at all?

I cannot make myself at home in the theory of Dr. Smith. Why this barbarous term for advancing the cause of monotheism around the Mediterranean, the *Jesus-Nasarya* god? And why should the Christian movement, if it had a purely intellectual purpose for advancing monotheism against polytheism, be invested with such secrecy, when all along for centuries past the tendency in the Greco-Roman world had been towards monotheism, which was then strengthened by Judaism and its Septuagint? But the latter advanced the cause of monotheism against polytheism and idolatry without coining a new term for the monotheistic God. And even if Christianity and Judaism had never come into existence, polytheism and idolatry would have become extinct of themselves and probably without the ugly intolerant feature attached to Judaistic and early Christian zeal which like the monotheistic Zoroastrianism declared all other gods evil demons. In making Christianity a purely intellectual movement for advancing monotheism I think we lose sight of its unquestionably main purpose, that of offering a means of redemption from sin and evil. Of course the pagan gods are stamped as demons standing behind sin and evil; they are a deceptive illusion created by Satan, the prince of this world, and naturally Christianity offered also redemption from these demons. But did not the deified Galilean exorcist who expelled unclean spirits by "the finger of God" suffice for this? Was there need to coin a new name for God in this respect?

The origin of Dr. Smith's theory I can only attribute to the desire to solve all the problems of original Christianity with one stroke. But by solving these problems from one fixed standpoint alone I fear many things in the origin of Christianity will be historically perverted, and to this also belongs the connection between the Baptist and Jesus. If we apply the method so extensively used in *Ecce Deus,* i. e., of spiritualizing, allegorizing and symbolizing everything manifestly historical in the New Testament in favor of the *Jesus*-Nasar*ya* deity, we will lose all historical footing and not come any nearer to the solving of early Christian problems. The mistakes of liberal theology in making Jesus the perfect, ideal, unique pattern of man, which does not fit in with many things related in the Synoptics of him, should not drive us to the opposite extreme of denying his existence entirely and placing in his stead an assumed Jesus-deity, nor of minimizing the significance which,

with all his racial, intellectual and moral deficiencies, he surely had for the origin of early Christianity.

* * *

Although the following has directly nothing to do with my present discussion, I here take occasion to add a few words of comment regarding the arguments which Dr. Smith draws from docetism under "Ignatius versus the Historicists" for the unhistoricity of Jesus.

Among the Shiitic Mohammedans according to J. Friedländer (*Zeitschrift für Assyriologie*, XXIII, p. 296 ff. and XXIV, 1 ff.) there exists a doctrine that their master Ali was not really murdered but only his phantom. He himself has ascended to heaven from where he will return. But Ali was really murdered in 661 at Kufa. Here we have a counterpart to Christian docetism. Nothing can be drawn from it against the historicity of Jesus and his death.

PROFESSOR LOOFS ON "WHAT IS THE TRUTH ABOUT JESUS?"

BY WILLIAM BENJAMIN SMITH.

DR. Friedrich Loofs, well known in Germany as Professor of Church History in the University of Halle-Wittemberg, as second only to Harnack in mastery of the development of Christian doctrine, and as the author of a number of technical works on various recondite questions in dogmatics and criticism, has enriched the growing literature of the Jesus-Question with a volume of 240 pages, published by Charles Scribner's Sons, New York, and consisting of six Haskell Lectures delivered between the 26th of September and the 4th of October, 1911, under the auspices of the Theological Department, at Oberlin College.

The lectures are pleasingly written, temperate in tone, reasonably fair though often seriously inadequate in statement, and comprehensive though of necessity painfully sketchy in treatment. Such themes as "Jesus a Real Man of Our History," "The Liberal Jesus-Picture," "The Liberal Jesus-Research," "Jesus not Merely a Man," "The Ancient Christology Untenable," "Modern Forms of Christology," can not be satisfactorily handled each in an hour, in 40 small and double-leaded pages. The hearers must have left the hall, as the reader lays down the book, with an unsatisfied feeling, as if they had been regaled with specimen morsels rather than sated with a full meal. Nevertheless, the work is in many ways worth observation, and the adherents of the new criticism must be especially grateful to the author, to the authorities of Oberlin, and to the enterprising publishers who have brought it out.

For it is not only the word of a very competent scholar and high authority, but of an honest and candid man, who is trying hard to be just even to views with which he is least sympathetic. The English reader of this very readable book will find it pervaded by a spirit

of frankness and of open-mindedness that can hardly fail to be refreshing, though at times it may make his breathing none too easy. In particular, he will soon become aware that of late something has occurred that has not transpired, something of which only very garbled accounts may have hitherto reached him. He will quickly see that he may have been relying upon a press rather closely censored, and he will learn to understand as well as to admire the art of the powers that be, which consists (as H. J. Holtzmann expressed it in a written communication to the present writer) in "going straight ahead as if nothing had happened." Such self-control is indeed wonderful.

The titles of the six lectures, already quoted, indicate clearly enough the general movement of the author's thought. In the first he rejects "the American's" theory of the purely divine Jesus[1]—on what grounds we shall soon see. In the second he discusses and shatters the "liberal Jesus-Figure," sketched with such seductive pencil by Theodor Keim, perfected with such exhaustive knowledge and such painstaking skill by Heinrich Julius Holtzmann. The third lecture and the fourth continue the discussion of "Liberal Jesus-Research and the Sources" and contend for the thesis, "Jesus not merely a Man." The fifth lecture returns to "the American," who is declared "wrong in his assumption of a purely divine Jesus, who never lived the life of a human being," but "right in saying that liberal Jesus-Research....has not succeeded in sketching a picture of Jesus which does justice to the sources and is credible as it stands," and "also right....in opposing the assumption itself that the life of Jesus must have been a purely human one." He then quotes at length from *Ecce Deus* (p. 6), where the dilemma is stated, "Jesus was either a deified man or a humanized God," the orthodox alternative, Jesus was a God-Man, being rejected as unthinkable and meaningless.

The last third of the book is given up to an attempt to escape between the horns of this dilemma, and the worth of the whole book, as a positive contribution to the settlement of "the great question," must depend upon the fate of this attempt. For if Professor Loofs cannot actually effect this escape, then he must either refuse to think on the subject or else he must accept one horn of the dilemma. But which? The reasons against the first, the "liberal" horn, have been set forth in three chapters, 120 pages. They are already familiar to all readers of *Ecce Deus*, and they will wait a long time for any half-satisfactory answer. The reasons against the second horn

[1] See the writer's *Ecce Deus*, Chicago, Open Court Publishing Co., 1912.

are set forth in three pages (36-38) and consist solely of an appeal to the Pauline Witness! Bravely as he speaks about it, bold though the front he assumes, it seems hardly questionable, in case his flight between the horns be arrested, that Professor Loofs would throw over these three pages and save the three chapters, that he would promptly accept a humanized God rather than a deified man.

But is the attempted escape successful? Loofs begins by showing carefully that all such essays have failed hitherto. "The ancient Christology untenable"—such is the burden of the fifth lecture. The sixth and last lecture passes in review the "modern forms of Christology." He pays his respects to the rock-ribbed orthodoxy of Philippi, to the widely accepted kenotic theory, to such off-shoots as Kunze, Schaeder, Seeberg; he returns to Schleiermacher and Ritschl, and finally issues upon his own colleague, the late Martin Kaehler, and Professor Wendt of Jena. He handles very tenderly these later views, without the shedding of blood. "To every layman to whom this formula seems intelligible, we ought therefore to say: Be content with it" (p. 238). But he does not disguise the fact that though the formula may be good enough for the "layman," it is not good enough for our author. What then remains? "My last refuge, therefore, is the term which Paul strongly emphasizes in the Epistles to the Colossians and Ephesians, the *mystery of Christ*.... It would be attempting impossible things if we tried to understand the historical person of Christ." This on page 240, the penultimate page of the book, only 31 lines from the end. So then Professor Loofs wisely gives it up. He sees clearly that there is no exit between the horns. The pass is an *impasse*. He makes no attempt to escape. But neither does he accept either horn. He merely wraps his face in his mantle, bows his head, and sits quietly between, murmuring for consolation the great line of Goethe: "Thou equalest the spirit whom thou comprehendest."

Such then is the result to which this vigorous thinker is led, or rather driven, by 240 pages of argumentation exploiting immeasurable resources of erudition. He rejects the only two hypotheses that can be made "intelligible," and he reposes finally in the absolutely incomprehensible! Herewith does he not range himself side by side with Tertullian, who declared, "The Son of God hath died,—it is wholly credible, because it is preposterous" (*ineptum*)? And has not history passed judgment upon the African and his obscurantism? It is not easy to realize the immense significance of this position so deliberately taken by the Halle professor. It is the despair of the human mind. Christianity is the greatest historical

phenomenon of which we have any knowledge. The spirit of man demands imperiously that it be understood. Generations of the brightest intellects have consecrated themselves with supreme devotion to the solution of this riddle. Now comes Professor Loofs and declares that it is all in vain, all in vain. We do not know, we shall not know. The whole thing is at heart a mystery. We can do no more than believe, like little children. We are babes in the church and remain babes forever.

It is very hard to see what advantage there is in this position over that of the most submissive Romanist. What profit is there in knowing a thousand things about history and the world, if this pivotal thing is to remain shrouded in impenetrable mystery? In what sense can we be said to know any of them, unless we know this from which they radiate, on which they converge? The simple fact is that all history is made unintelligible by leaving this fact unexplained. What does it signify to express all the symbols of our equation in the neatest forms, if every such expression contains an unknown and unknowable x?

Some one may possibly object that such is after all the final issue of all our strivings, that some unknown and unknowable element must enter into all our solutions, that some mystery must always lie at the heart of the universe. One might easily mention some conspicuous thinkers and authors to whom such an objection would seem very natural.

In a certain sense the case is even as stated, but not in any sense available for the objector. The lines are far from parallel; they are nearer perpendicular to each other. The inexplicables of thought are ultimates. They allow no analysis, but they are universal. They lie in the recesses of our common nature. They pervade the whole system of things, they are the connective tissue of the universe. They belong alike to all time and all space, if indeed they be not themselves both timeless and spaceless.

As different as possible is the alleged incomprehensibility of the Jesus. Here (it is said) was a strictly historical phenomenon, perfectly definite in time as well as in space, conditioned in every way as any other fact of history, in all respects a sharer of the common lot—and yet (we are told) wholly different from all others, never to be understood by any human mind, unique, with no parallel in any clime or time, *a mystery, a miracle*, forever unintelligible!

Any fair-minded man must admit that such an incomprehensibility bears no sort of resemblance to the ultimates, the irresoluble moments of philosophic or scientific theory. It is the peculiarity and

the estimable worth of these latter that they are omnipresent, that all things are to be expressed through them and in terms of them, they themselves remaining not so expressible. But the distinction of this supposed individual historic fact, whereon Loofs insists most strenuously and frequently, is its *uniqueness*.[2] As so unique it cannot enter into history, into the statement of all the processes of humanity in terms of common elements, which belong to us all alike.

Surely any dispassionate intelligence will confess, nor can we think that Loofs would deny, that the admission of such a "unique" factor to a place in the historical movement, under all the definite conditions, can not help forward any rational interpretation of history, but must rather render any such interpretation forever impossible. Surely then, no scientific mind would admit such a factor unless compelled, unless under the sternest constraint of facts certain, demonstrable, and wholly unequivocal. If there should be even a slight possibility of some other interpretation, we should have to accept this latter as infinitely more probable than the extremely violent hypothesis that stops all thinking.

It becomes then a burning question: What are these sure, stringent, unambiguous proofs of the utter uniqueness of this historic phenomenon? The answer of the Halle historian is twofold. First, it is held that Jesus has affected humanity and the course of events as no other personality. It is only under extreme duress that such a learned and able thinker can advance such a reason in full seriousness. What man has affected history in quite the same manner as Socrates, as Cæsar, as Galilei, as Newton, as Napoleon, as many another? The extent and character of an explosion depends not solely upon the match applied, but also in large measure upon the magazine ignited, its nature and amount. What other epoch in recorded time has presented such a set of conditions as the first century of our era around the Mediterranean? When for the first time in history the three greatest strains of blood on this earth were poured together under the Roman peace, at the moment of the fullest bloom of ancient civilization, is it strange that the profoundest religious conviction, the furthest reaching and most comprehensive religio-philosophical movement, should involve the deepest, broadest, and most thoroughgoing transformation of society and transvaluation of ideals and of life? The effect seems not at all dispropor-

[2] It is noteworthy in this connnection that Klostermann, the peer of Loofs, finds it necessary to reject by name this uniqueness as a "rusty weapon, on which most of us have relied, which must be cast aside into the corner."

tioned to the cause, and the wonder would have been if the results had been less significant.

But a second reason alleged for the superhumanity of the "historical Jesus" is that the individual Christian consciousness immediately perceives and knows him to be superhuman. At this point it is necessary to divide, if we would conquer or even think clearly. Professor Loofs has no trouble whatever in showing (what is clearly set forth in *Ecce Deus*) that the early, that the very earliest, Christian consciousness recognized Jesus as divine. In fact, the worship of Jesus as God is writ so large over all the New Testament, over all the apostolic and post-apostolic age, that to prove it is to point out the sun at noon. Neither is early Christian history in any measure intelligible, if we omit this central and regulative principle. It becomes at once a *miracle* and a *mystery* on the hypothesis of the pure-human Jesus. Loofs then is entirely right in saying, "The assumption that the life of Jesus was a purely human one is disproved by the sources"—where we may extend the "sources" quite through the second and even far into the third century. But this clear thinker himself falls into hopeless mist and obscurity when he adds, "and by the experiences of believers in all ages" (p. 201). Such experiences, no matter what they may be, can neither prove nor disprove anything of the kind whatever. One need not be an expert psychologist, nor even a psychopathist "in no wise prejudiced," to recognize that our author's conclusion is wholly unwarranted. There is no "variety of religious experience" that can testify beyond itself or prove anything about its object of worship. We raise no question about what these "experiences" may have really been. We may grant everything whatever that may be claimed. Yea, multiply the claims by a thousand, and we may grant them just as readily. Even though "the love of Jesus" should instantaneously convert the vilest sinner into a saint, the fact would still be irrelevant. It would prove at most only the regenerative efficacy of a certain form of belief, it would be utterly dumb concerning the object of that belief. The whole phenomenon would be subjective and would bear no witness to anything beyond the subject. Abraham's sacrifice of Isaac may testify most eloquently, impressively, pathetically to the faith of Abraham, but it tells us nothing whatever about the nature or being of "Jehovah." We may accept the "Fioretti" and everything else related of its hero and his sheeplets as thoroughly authentic, and thereby learn a great deal about Francis d'Assisi and Friars James and Giles and "a whole forest of such Junipers,"—but nothing at all about the Jesus.

Professor Loofs may, then, very properly examine the sources to find out what the early Christians *thought* of the Jesus. And that indeed is not only a proper inquiry, but the only proper inquiry, in the premises. Yet it is entirely illegitimate to attempt to pass from what they *thought* or *felt* about the Jesus, over to some conclusion about what the Jesus really was. It is easy to see what has betrayed this keen logician into this logical lapse. It is the false assumption of the preceding sentence: "We have seen that Jesus was a man who lived in this world of ours" (p. 201). Now the fact is that "we have seen" nothing of the kind. If indeed the historical character of Jesus were indubitably established, or with practical certainty, or even with very high probability, then might Professor Loofs raise the question as to whether such a *proved* historical figure could be understood as a mere man. But he has not proved that "Jesus was a man," he has not even begun to prove it. Nay, confessedly, *it cannot be proved.*

Let any one read Professor Klostermann's recent work on *Die neuesten Angriffe auf die Geschichtlichkeit Jesu*; let him notice how the Strassburg critic surrenders unconditionally the "pillars" of Schmiedel, how he relegates to the corner the hitherto trusted but no longer trustworthy weapons (see footnote 2), how he admits that "new and doughtier weapons will have to be forged," how he himself in the *Vorwort* declines to enter the lists against "these opponents."

Even this is not all. In a very recent and exceedingly circumspect and learned work of Loof's countryman, Carl Noll,[3] a preacher addressing preachers, it is distinctly and repeatedly admitted that the historical character, which "we have seen," can not be proved and can not be seen at all. He distinctly says (p. 46) that the historicity of Jesus "can be neither proved nor refuted by the methods of science."[4] Similarly also on p. 4 of *Der Kampf um die Geschichtlichkeit Jesu.*

Still more recently the conspicuous theologian, Albert Schweitzer, in the second edition of his famous *Geschichte der Leben-Jesu-Forschung,* not only devotes two chapters (121 pages) solely to the "historicity," but in the end claims only that it is "altogether probable" and the "unhistoricity altogether improbable." He alleges no better reasons than Professor Loofs, but adds that the new hy-

[3] Similarly the preacher, Peisker, in his more recent work on the same theme.

[4] "Wenn man überhaupt an der Geschichtlichkeit Jesu festhält—sie lässt sich wissenschaftlich weder beweisen noch widerlegen."

potheses are mutually contradictory and annul each other—an argument that Klostermann more wisely refuses to advance. As if the fallacies of circle-squarers could discredit the theorems of geometry!

When such concessions are made in such quarters, when it is emphatically conceded that "the historicity of Jesus can not be proved," it is plain that the matter is most serious, and that the defenders of tradition are logically and *morally* responsible to the countless multitudes they guide, to produce, and to produce immediately, the very best and most carefully weighed reasons that can be urged in favor of the "historicity" that has admittedly been called so successfully in question—or else to acknowledge openly that the traditional standpoint is no longer tenable.

Inasmuch then as all our author's arguments for the necessity of supposing the Jesus to have been a mysterious, unique, and finally incomprehensible person, God-intoxicated and incommensurable with any other son of man, repose avowedly upon the premise "we have seen that Jesus was a man," it now becomes indispensable to ask where "we have seen" this, and what is the proof that "Jesus.... lived in this world of ours," as Professor Loofs does not weary in affirming and reaffirming. Since this then is the pivot on which the whole argument turns, the reader will naturally and justly expect to find it treated with especial care; but he will be sorely disappointed. Strangely enough, Professor Loofs devotes some 15 pages (17-31) to such trifles as the forged correspondence of Jesus with Abgar the Black, of Edessa, the apocryphal report of Pilate, the letter of Mara, Serapion's son, to his son Serapion, the interpolated passages in Josephus, the word reported of Rabbi Eliezer ben Hyrkanos, that he met a disciple of Jeshu ha-Nôtzri, and the passages in Tacitus and Pliny—only in the end to "concede" (p. 31) "that the historicity of Christ can not be conclusively proved by the non-Christian sources." One marvels what may be the use of producing witnesses he himself discredits. Certainly naught is gained, but is there not something lost? The admitted forgeries and interpolations had one and only one object in view, namely, to underprop the doctrine of the humanity of Jesus. But why resort to such sinister support? *If he really was historical, is it not passing strange that so extremely little evidence thereof was preserved, when evidence must have existed* in such profusion, passing strange that there arose the apparent *necessity of inventing it wholesale*? What genuinely historical character is found in similar plight?

Once more, one would think that Professor Loofs would make some show of refuting the contentions of *Ecce Deus,* for which he

seems to cherish some generous respect. Mehlhorn is not ashamed to avow that they must chiefly occupy the attention of "us defenders of the historicity" for years to come, and Loofs himself joins in regarding them as "most remarkable." But he makes no attempt at confutation, he expressly declines to undertake such a disagreeable task. On the contrary, he contents himself (perhaps not all his readers) with an ostensible direct proof of the historicity—in three pages (36-38)! Surely a short cut to such an important result. Strange that Noll, Schmiedel, and others should have overlooked it. What is this short shrift for the sceptics? Simply and solely an appeal to the Pauline Witness, especially to 1 Cor. xi. 23 ff. (the Last Supper), to xv. 3 f. (the Resurrection); to ix. 5 (brothers of the Lord); to Gal. i. 19 (James the brother of the Lord); to Gal. iii. 16 (seed of Abraham), and to iv. 4 (made of a woman and made under the Law).

Mainly, it would seem, he relies upon these "brethren of the Lord," whose "existence suffices to wreck the fantastic edifice of W. B. Smith in spite of all his learning." And yet even Professor Loofs has hardly played this argument for all it is worth, for he neglects to mention that the New Testament knows not merely of "these brothers," but also of "Elymas, son of Jesus." He forgets also to record among the proofs that "the Gospels know them" (these "brothers of the Lord") the eloquent passage (Matt. xii. 49 f.; Mark iii. 34) "Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother" (which seems aimed directly at the historicists); and (John xx. 17 f.) "But go unto my brethren and.... Mary Magdalene cometh and telleth the disciples." It is in connection with this scriptural interpretation of "brethren" that Loofs has generously defended Smith against the shrewd suspicion of being "psychopathic," as he seemed to "a specialist in nervous diseases." Thanks awfully! A very classic and approved way of refuting an opponent, to say "He hath a devil," more than once adopted against *Ecce Deus*.

Seriously, however, it seems strange that our author should merely refer to the Pauline witness without a word of discussion, seeing that the passages in question have been minutely and to many minds convincingly treated in *Ecce Deus* and elsewhere, with results very sharply opposed to his complacent assumption. Still stranger that so circumspect a thinker should seek to balance the colossal fabric of Christian dogma on such a pin-point of argument as this contention that "brother(s) of the Lord" *must* mean physical broth-

ers of Jesus, especially in oriental writings, where the use of such terms is notoriously loose and figurative.

In the beginning of Book V of the Apostolic Constitutions, which treats of martyrs, we read: "He that is condemned for the name of the Lord God is an holy martyr, a brother of the Lord, the Son of the Highest, a receptacle of the Holy Spirit." Now in Acts xii. 2 it is stated that Herod "took off James the brother of John with a sword." This is said to have happened "about that season." Wendt wisely concludes that the writer knew "nothing accurate" about the matter, hence his brevity and indefiniteness. Still another martyrdom of a James is recorded, and this one is supposed to have been "James the Lord's brother." The subject has been treated in *Ecce Deus* (pp. 234-8) as well as elsewhere and needs no repeated discussion here. The only point now to be emphasized is that the name of James is particularly and doubly associated with early martyrdom, and that any such martyr is declared in standard Christian diction (no matter how figurative) to be a "brother of the Lord." Is it not remarkable that the same James should be "brother of the Lord" in these two senses? If some one says that Paul calls James "brother of the Lord" before his martyrdom, the answer is that no one knows this; the dates in the case are altogether uncertain.

It has been objected by Kampmeier that I have taken the phrase "my" or "his brethren" in two opposite senses, namely, as designating a circle of believers and also as designating unbelievers, his racial brethren, the Jews. Well, what of it? Is it strange that words should be used by different authors, or even by the same author under different conditions, in different senses? And is it not a fact that the words *actually are* used thus diversely and opposedly? In John xx. 17-18 "brethren" *certainly* means "disciples," at least so it was understood by Mary Magdalene. In John vii. 5 just as certainly it does *not* mean "disciples," for "neither did his brethren believe in him." The only question is, who were these unbelieving brethren? Undoubtedly not his spiritual or figurative brethren, undoubtedly then in *some* other sense his brethren. The historicists answer, "his fleshly kinsmen," whether brothers or cousins makes no difference. But this is not necessary. It is quite possible, and in view of the general symbolic mode of Gospel speech it is far more plausible, to understand the term of the Jews in general, as a religious body. As Jerome speaks of "the members of the church at Jerusalem" as "the sons of his mother," with at least equal propriety can we speak of Judaism as his *mother* since it was from the marriage of Judaism and Hellenism that the great idea

of the Saviour-God Jesus was born; in which case nothing would be more natural than to speak of the Jews who rejected the Jesus as his unbelieving brethren. This interpretation seems to meet all the facts in the case, all the testimony of the "sources." He who thinks it so forced and unnatural as to suggest a "psychopathic" condition, is merely advertising his own poverty of imagination and his unfamiliarity with oriental modes of thought and expression.

In conclusion, let me appeal to the open-minded reader to consider carefully the account of "James the Just" as quoted from the post-apostolic Hegesippus (A. D. 180?) by Eusebius (*H. E.*, II, 23, 4-18) and then to ask himself the question, "Does Hegesippus regard James as the fleshly brother of Jesus?" True, the account as quoted opens thus: "James, the brother of the Lord, succeeded to the government etc." But Eusebius in quoting did not understand that James was really thus blood-related to Jesus, for he speaks of him as "one of those called brethren of the Saviour" (*H. E.* 1, 12, 4) and elsewhere (II, 1, 2) declares, "This James was called the brother of the Lord because he was known as the son of Joseph." Moreover, Clemens Alexandrinus does not think of "this James" as blood-brother of Jesus, for he says: "The Lord after his resurrection imparted knowledge to James the Just and to John and Peter, and they imparted it to the rest of the apostles, and the rest of the apostles to the seventy, of whom Barnabas was one. But there were two Jameses: one called the Just, who was thrown from the pinnacle of the temple and was beaten to death with a club by a fuller, and another who was beheaded" (by Herod Agrippa, A. D. 44?). So quotes Eusebius (II, 1, 4) from the 7th book of the lost *Hypotyposes*. Here Clemens would seem to identify James the Just, "the brother of the Lord," with James the Apostle, son of Alphæus. Papias also in a preserved fragment (Routh, *Rel. Sac.*, I, p. 46) does likewise. It makes no difference whether they be right or wrong in this identification. The point is that they do *not* understand "brother of the Lord" to mean blood-brother of Jesus. The expression then is in itself not enough; it is not unambiguous. Bearing this in mind, let the reader peruse the Eusebian excerpt from Hegesippus. He will find no remotest hint that James was a kinsman of Jesus. He will find a minute description of the Just, which seems positively to shut out the notion that he was such a kinsman: "This man was holy from his mother's womb: wine and fermented liquor drank he not, nor flesh did eat; razor upon his head came not; with oil he did not anoint himself, and a bath did not use. Him alone it was allowed into the holies to

enter; for neither wools he wore, but linens. And alone he went into the temple and would be found down on his knees and begging forgiveness of the people, so that hardened were his knees like a camel's (through his always bending on his knees beseeching God, and begging forgiveness for the people). Yea, for the exceedingness of his justice (righteousness) he was called Just and Oblias, which is interpreted, "Bulwark of the people and Justice," as the prophets declare concerning him." Now we ask, will any ingenuity of exegesis, or any flight of imagination ever reconcile this description with any conception we can form of the brother of a Nazarene carpenter crucified in Jerusalem? It is not necessary to suppose that Hegesippus is quite correctly informed; but the general features suffice to shape our judgment. The improbability is greatly heightened by the narration that follows, wherein Hegesippus tells us that some of the seven sects of Jews asked this Just Oblias, "What is the gate of Jesus?" who answered that "he is the Saviour"; wherefore some "believed that Jesus is the Christ; but the sects aforementioned believed not, neither resurrection nor coming to give each according to his works." To stay the movement towards Jesus, the Scribes and Pharisees then beseech Oblias with most flattering words not to let the Passover multitude go astray concerning Jesus; they also place him on the wing (pinnacle) of the temple, aloft, in the sight and hearing of all the people, and ask once more, "Just one,.... what is the gate[5] of Jesus?" He answers with mighty voice, "Why ask ye me concerning Jesus, the Son of man? He himself sitteth in the heaven on the right of the mighty power, and is going to come upon the clouds of heaven." Whereupon some believed and shouted Hosanna, but the Scribes and Pharisees went up and threw the Just one down, who was not killed by the fall but despatched by a fuller with his club.

It is impossible not to recognize in this account a rather crude work of fancy, but the point is that there is apparently no suspicion in the mind of the writer that this "Just one" was blood-brother of Jesus. Had he entertained such an idea, it seems very unlikely, almost incredible, that he should have written such an account. We also note that the whole conception of the character of this "Just one" is precisely in accord with the figurative interpretation of the phrase "Brother of the Lord." If Abraham was called "friend of

[5] This "gate," it seems, must signify "way," which in the New Testament signifies doctrine, as in "the way of the Lord," which means the Christian propaganda.

God," there seems no reason why such a religious man as this James should not be called "brother of the Lord."

Viewed then from any and every point of the compass, this epithet of James the Just calls for a figurative interpretation. So much conceded, the rest is easy. The other New Testament phrases, "his brethren," "his sisters," even "his mother," and later still "his father," are all mere corollaries from the first, they are all readily derivable from the primitive error of mistaking a spiritual "brother of the Lord" for a carnal "brother of Jesus"; and this mistake is seen to be of a piece with the whole body of current New Testament misinterpretations.

Even if the passages[6] in question could not be explained as satisfactorily as they have been, it would seem the part of prudence not to build such an imposing structure on a foundation so extremely narrow, accidental and artificial. Surely historicism would appear to be *in extremis* when its chosen champions risk its fate upon such equivocal attestation.

In conclusion, Professor Loofs excuses himself from attempting to disprove "the American's" interpretaion of the Gospels on the ground that it "would require much time and afford little pleasure." Herein he is doubtless wise. Such attempted disproof would indeed promise immeasurable delight to the onlooker, to all the "vested interests" in ecclesiastical Christendom, yet for all that, "with half a world to hearten him for fight," it might prove excessively irksome to the disprover and disappointing to his friends.

On the whole, this work of the Halle historian has many great merits; not the least among them is the fact that it offers such frequent occasion to gather radical figs from conservative thistles.[7]

[6] The proof-passages undiscussed in *Ecce Deus*, such as Gal. iii. 16; iv. 4; Rom. i. 3 ("To thy [Abraham's] seed, which is Christ," "born of woman, born under law," "born of seed of David, according to flesh"), might indeed well adorn the columns of a religious weekly, but scarcely become the pages of a volume by Professor Loofs;—they would seem to be thrown in merely as a bonus, or for good measure.

[7] With apologies to Professor Harnack.

MISCELLANEOUS.

CURRENTS OF THOUGHT IN THE ORIENT.

BY B. K. ROY.

When War Shall Cease.

Dr. Inazo Nitobe in his recent lectures on Japanese national ideals and traditions before many academic audiences in different sections of this country, has rendered a signal service in fostering the cause of American-Japanese friendship.

This renowned author of *Bushido—the Way of the Warrior,* writing in the *Japan Magazine* for October on "When War Shall Cease," says:

"I found that in the various states where duty called me, one of the most frequent questions that harassed me was in reference to whether the Japanese are a peace-loving or a warlike people....

"Of course I always endeavored to convince my interlocutors that the Japanese are in no sense a belligerent race, and that in fact we have never gone to war except when we had to in time of self-defence. I took occasion to inquire of them whether their distinguished ancestors were to be dubbed as warlike because they took up arms to set the thirteen states free from British domination. I could find no American that would admit his forefathers deserving of the epithet warlike on this score. I went on to emphasize the fact that there is not a single example in Japanese history of our nation ever going to war for the mere love of conflict....And I tried to impress upon Americans our love of peace, and how it was one of Japan's constant concerns to hasten the day when war shall cease."

By way of rebuttal to the "survival of the fittest" theory, and in proving the debilitating influence of war, Dr. Nitobe has these splendid remarks to make: "As a matter of fact, it is usually the fittest that are destroyed in war, the maimed and the defective being left to multiply and increase the population with a weaker breed. It is a matter of history that the Napoleonic wars reduced the physique and the stature of France by a marked degree, for all the taller and stronger men had been killed off in battle. No nation on earth valued military prowess more than the Spaniards; the nation had its way in war, and since the 17th century it has ceased to produce great men, probably because such ancestry was all killed off in warfare.....The martial spirit of Sparta weakened the state and finally destroyed it.

"The amounts now expended by the nations of the world in preparing for war are enormous beyond computation, probably some $2,250,000,000 annually. This sum is almost enough to alleviate all the evils of mankind, so far as material assistance can do so. One of our schools had 2000 applicants for admission, when only 300 could be accommodated....If all the money now exacted through taxes for armamental purposes, and all the men employed in military service, were devoted to the productive enterprises of the nation, how much more wealthy and prosperous would our country be."

The same is true of all the armed-to-the-teeth nations of the world.

Hindu Grievances in Canada.

It seems from Indian papers and periodicals that the people of Hindustan are having trouble in all parts of the British empire. The Hindus claim that they are mere "helots" in South Africa, from Australia and New Zealand they are altogether "barred," and in Canada their position is "intolerable."

Mr. Nand Singh Sihra, in the *Modern Review* (Calcutta) for August thus complains of their predicament in Canada:

"The Canadian laws have subjected all the 315,000,000 of His Majesty's subjects to a great amount of humiliation, and the unjust, inhuman and unnatural treatment to which that government has subjected them is quite intolerable."

The Canadian immigration law which was specially devised and passed to prevent the Hindus from entering into Canada, demands: "Landing in Canada shall be prohibited of any immigrants who have come to Canada otherwise than by continuous journey from the country of which they are natives or citizens, and upon through tickets purchased in that country or prepaid in Canada."

As there is no way of reaching Canada from India by a "continuous journey" the Hindus are most effectively barred from the Canadian shores. The Chinese and the Japanese may enter the Dominion under the present circumstances.

There are about 5000 Hindus in Canada to-day; they own about $2,000-000 of real estate. But these unfortunate subjects of His Most Gracious Majesty, most of whom are Shiks and who fought England's battles in many parts of the world, cannot even bring their wives and children from the land of their birth, a land that is claimed by the British statemen to be the brightest jewel in the British crown.

Mr. Sihra, to substantiate his arguments, quotes from Mr. W. W. Baer, a human-hearted Canadian, who sums up the situation thus:

"I could print a hundred letters telling me of the faithfulness of the Hindu in his service to his employer; the reliance that may be safely placed upon him at his work, and his unshrinking application of his strength to his varied tasks....The Hindu is the most desirable and I can not say that he is in any sense undesirable.

"Now all these things are true of the Hindu as a man. It is fitting that we take a look at ourselves. We permit the Japanese who comes to our country to acquire property, naturalize, vote and have a voice in our affairs, transacting such business as his acumen dictates. We also permit him to bring with him or send home to Japan for his wife and as many offspring, male or female, as he desires to remove to this country....We do not ask him to pay any head tax when he comes to our country; we require only that he shall have $50.00 in negotiable securities or coin to guarantee us that he will not become a charge on our citizens. We have an *entente cordiale* between the governments by the terms of which no more than 400 Japanese are permitted to emigrate to Canada each year. All of this works very well and smoothly, and the friction of a few years ago has ceased. We are at peace.

"We permit any reasonable number of Chinese—men or women—to come to Canada and enter our ports on payment of a head tax of $500.00. After they are here they possess all the privileges of our civilization and may

naturalize as easily as the immigrant from anywhere. A Chinaman may come here, acquire property, send home and bring one, two, three or four of his wives with him and live in polygamous relations with all of these, and we do not raise any protest....The Hindu, in general, is a monogamist by tradition and practice, as faithfully so as the Anglo-Saxon. Yet he is not permitted to bring his wife to this country, and no female child of his may come near enough to smile into his eyes. He must move among the sights and hear the happy domestic songs of those for whom he labors, but he must be allowed only to think of those who are equally dear to him and as much part of his own life as are the loved ones of ours. But his are in a far-away land....It is a condition which we do not impose even upon our pet animals, and yet we inflict it upon a people whose religious traditions are older than ours, whose domestic ideals are as pure as our own, and who are men and women of like passions as ourselves."

To quote one from many cases of glaring injustice:

"Mr. Hakim Singh, an ex-trooper in the 19th Cavalry Bengal Lancers and one of the directors of the Guru Nanok Mining and Trust Company, after making a large fortune went to India to bring his family. But his family are still waiting in Hong-Kong, and have been for the last two years, and steamship tickets to Vancouver are not issued to them. This is a most grievous act of injustice to a faithful ex-soldier of the British raj."

The Japanese and the Chinese have their national governments to champion their cause and right the wrongs. But the helpless Hindus are at the mercy of the British raj that notices all their grievances within the empire itself, still says not a word, heeds not their petitions, and does nothing to redress the wrongs.

How true these words of Milton seem to the Hindus: "To be weak is miserable doing or suffering."

In Salutation to the Eternal Peace.

Sarojini Naidu, the Hindu poetess who sings in English, has the following poem in her recently published book of verses called *The Bird of Time*:

"Men say the world is full of fear and hate,
And all life's ripening harvest-fields await
The restless sickle of relentless fate.

"But I, sweet soul, rejoice that I was born,
When from the climbing terraces of corn
I watch the golden orioles of Thy morn.

"What care I for the world's desire and pride,
Who know the silver wings that gleam and glide,
The homing pigeons of Thine eventide?
. . . . . .
"Say, shall I heed dull presages of doom,
Or dread the rumored loneliness of gloom,
The mute and mythic terror of the tomb?

"For my glad heart is drunk and drenched with Thee,
O inmost wine of living ecstasy!
O intimate essence of eternity!"

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When Sir Oliver Lodge, famous scientist, stood before the erudite members of the British Association for the Advancement of Science in London ten days ago and made his confession of faith in the continuity of personality after bodily death, he caught the attention of the civilized world, and rejuvenated many a wavering belief in a hereafter.

Sir Oliver had found in his researches quite as convincing evidence of continuity as of discontinuity.

'Genuine Religion,'' he said in conclusion, ''has its roots deep down in the heart of humanity and in the reality of things. It is not surprising that by our methods we fail to grasp it. There is a principle of relativity here, and unless we encounter flaw or jar or change, nothing in us responds. We are deaf and blind, therefore, to the immanent grandeur around us, unless we have insight enough to recognize in the woven fabric of existence, flowing steadily from the loom in an infinite progress toward perfection, the ever-growing garment of a transcendent God.''

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Through these baseless presuppositions, as well as through the inadequacy of the information available to writers of an earlier generation, it has come about that our conceptions of social evolution are still deeply tinged with myth and miracle. In other words, we have scarcely any idea of history as a process of traceable causation, like geology or astronomy or biology. We do not realize, for example, that the "Greek spirit," by which we explain the greatness of Greece, is nothing but an abstraction from the achievements of Greek men and women—that is, men and women like ourselves, but living under a particular set of physical, economic, and cultural conditions. The true business of the historian is to trace these conditions. No process, physical or psychical, is scientifically explained until we have so clear a vision of all its antecedents and concomitants that we see the result to be of the kind we call inevitable: until, that is, so far from thinking of it as a "miracle," we see that it would have been a miracle if that particular event had not occurred in that special place and time, and under those special circumstances.

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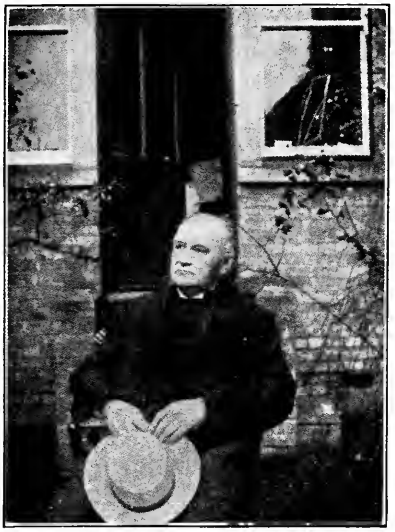

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